

THE CHRISTIAN CENTURY

WE are quick to criticise, and criticism has its own place in life; we are slow to cheer, and therein we waste one of the resources of power given to us by God, and we lower the temperature of life. Believe me, men and women round us are hungering and thirsting for a friendly word, and a kindly greeting, and I care not whether they be high or low, they would count it a benediction.

—JOHN WATSON.

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

The Christian Century

A CLEAN FAMILY NEWSPAPER OF
THE CHRISTIAN CHURCH
(Disciples of Christ.)

Published Weekly by

The Christian Century Co.
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions.

Subscription price, \$1.50. To ministers,
\$1.00. Foreign subscriptions \$1.00 extra.

Expirations.

The label on the paper shows the month
to which subscription is paid. List is re-
vised monthly. Change of date on label is
a receipt for remittance on subscription ac-
count.

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lited and should reach us not later than
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TO THE DISCIPLES OF CHRIST.

The Norfolk convention will meet
October 11-17. Have you arranged for
your ministers and for yourselves to be
present on this occasion? The people
of the east need your co-operation and
your encouragement and especially need
your presence.

The committees have worked hard to
be ready for you and earnestly and
cordially invite you to come and assist
in making the convention a memorable
one in our history.

The churches have been invited
through the papers and by individual
letters to send their ministers and dele-
gates, appeals have been made through
our several secretaries for your attend-
ance, and facts and figures have been
presented showing many reasons for a
large gathering.

October 17th will be Disciples of
Christ Day on the Jamestown Expositi-
on grounds. Special arrangements
will be made for your comfort and
pleasure. Arrange to remain for this
day.

We must, during this convention,
make the great east know who and what
the Disciples of Christ are, therefore,
brethren we need your co-operation.

The convention is a part of the great
scheme of our brotherhood. It is yours
as well as ours. We therefore beseech
you to come.

The ministers of other religious bodies
very courteously opened their pulpits
and churches for our use. Do not disap-
point their expectations.

Fraternal orders have brought great
crowds and made great displays. Should
Christians do any less?

The churches of this section are small,
but will give you a hearty welcome. The
governor of this state sends you a cor-

dial and warm welcome on behalf of
the state of Virginia.

In St. Louis on Disciples Day the
great Festival Hall was packed. Can
we not do as well on October 17th?

This is our last appeal and we pray
you not to disappoint us. Fraternally
yours,

R. E. Steed,
Chairman Publicity Committee.

LET US CHEER UP.

There are some queer university pro-
fessors in the United States, if what one
reads in the papers may be trusted. It is
reported that one Dr. Hoffman offered
£1,000 to Professor McGarvey, of Kentucky
University, if he could "prove that Jonah
was not swallowed by a whale," and the
intrepid professor undertook the impossible
feat of proving a negative. After selecting
"six whales' throats" and showing that none
were capacious enough to admit a human
body, he claimed the wager, which the doc-
tor refused to pay, and the professor is
suing for the money. Neither party appears
to have read the narrative. The book of
Jonah gives no more authority for the no-
tion that the "fish" was a whale, than does
the book of Genesis that Eve was tempted
with an apple. Further, the "six throats"
probably represented one species out of
nearly a hundred. The sperm whale has
the biggest throat in the animal kingdom—
a tunnel which can take in a shark fifteen
feet long and big in proportion. A more
practical difficulty is that "fish" of this sort
are unknown in the Mediterranean.

The above interesting item is clipped
from the Evening Post, a leading daily
of New Zealand, and goes to show us
slow people out here what wonderful
strides our brotherhood is making in
America. Since Bro. McGarvey has
wheeled into line, and is now found on
the side of the modern thought, the
brotherhood can take fresh courage!

New for a strong pull, a long pull and a
pull altogether! Hugh T. Morrison.
New Zealand, Sept. 2.

SOUTH KENTUCKY DISTRICT CONVENTIONS.

21st District—Henderson, Union, Web-
ster and Hopkins counties. Madison-
ville, October 24-25, 1907.

22d District—Crittenden, Lyon, Cald-
well, Trigg and Christian counties.
Cadiz, October 29-30, 1907.

23d District—Ballard, Carlisle, Hick-
man, Fulton, McCracken, Graves, Callo-
way, Marshall and Livingston counties.
Paducah, First Church, October 21 and
November 1, 1907.

20th District—Todd, Logan, Simpson,
Allen, Warren and Edmondson counties.
Russellville, November 7-8, 1907.

KANSAS CONVENTION.

Greatest convention in history of Kan-
sas churches just closed at Wichita.

The splendid organized plan for en-
tertainment of its nearly 1,000 delegates;
the perfect harmony and sweet spirit;
the music under the perfect leadership
of De Luss Smith; the trained specialist
for each address; nothing was lacking;
nothing could be better, and Topeka will
have to work indeed to excel the Wich-
ita church.

I still have a few open dates. Am at
Smith Centre, Kans., for October work.
Permanent address, Coffeyville, Kans.
Lucile May Park.

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CHRISTIAN CENTURY CO., Chicago, Ill.

The Christian Century

Vol. XXIV.

CHICAGO, ILL., OCTOBER 10, 1907.

No. 41.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

COST OF CHRIST'S FRIENDSHIP.

Jesus Christ is the foremost figure of the world to-day. His place in theology is commanding. He is renovating and renewing it. He is cleansing His church and healing its divisions. He is marching forth into the arena of industry and politics, to redeem and uplift by His conquering love. His salvation, when seen in its individual expression, is personal. He is Friend as well as Savior; indeed, He saves by the sacred offices of divine friendship. There is no greater love than to lay down one's life for a friend. A man is saved as he enters into this intimate personal fellowship with Christ, and, like John of old, leans on His bosom.

Jesus Christ is not partial. He has no favorites. He is no respecter of persons. He is no longer limited by time and space, and hindered by the flesh. He will enter with regenerating power, into every willing and obedient heart, and dwell there, with constantly increasing energy. But every friendship is necessarily reciprocal. "A man that would have friends must show himself friendly." And this highest and holiest of friendships is not to be lightly won. It is impossible to have the friendship of one whom we do not know, and who does not know us. "I never knew you" is the stern and sad rebuke which turns the supposed friends of Christ into outer darkness. Life eternal is to know God and Jesus Christ. "That I may know Him, and the power of His resurrection" is the steadfast desire of the Mighty Apostle.

This knowledge and its resulting power of friendship will cost much. Are we ready to say with Paul, "I count all things but loss for the excellency of the knowledge"? With him it was less absolute. He lost reputation; he lost property; he lost health; he lost liberty, and having lost all in which men think life consists, he finally lost life itself. But he could exclaim exultantly:

Christ's! I am Christ's! and let the name suffice you.

Yea, for me too, He greatly hath sufficed!

Lo, with no winning words would I entice you;

Paul has no honor and no friend but Christ!

Can it be that we are preaching vociferously the glory of a risen Lord, and neglecting the very means by which His life becomes ours, His triumph ours? Do we know him? Do we desire to know Him? To know Christ and to obey Him will cost in some instances the very things which Paul paid. There are times when a man's foes are they of his own household. And possessions—is it not true in modern industry that a man must often choose between the friendship of Christ and the cankering riches of earth? Never was there op-

portunity so brilliant as that which to-day confronts the Christian business man. By a heroic application of the Gospel ethic, he can help immeasurably to bring the world to Christ.

So, too, the religious teacher of the time has his opportunity. He must have the intimate friendship of Christ; is he willing to pay the cost? With his very sustenance depending on reputation, he must pay that, if need be. And busy men everywhere must surrender time, which is most precious. Time is an estate. Friendship with Christ costs time; will you pay the cost? It costs the warm, ardent earthly friendship, sometimes. Will you cut the tender tie?

When the man found the treasure in the field, he hid it, and went straightway and sold all that he had, and bought the field. You cannot have the friendship of Christ and of the world, nor wander in ways of dalliance, and walk along the way of the Cross. It costs immeasurably, but the friendship of Christ is worth all it costs.

As the Disciples of Christ come to the time of their national convention and face the labors of a new year the Christian Century rejoices in its bright prospect of opportunity for better service to the brotherhood. Immediate plans give promise of an enlargement of the paper with much more space for the editorial departments and the writings of an increasing number of the ablest contributors among us. Many new general features in addition to our present regular departments, will add to the power of the paper as a means for the cultivation of the higher spiritual life in our churches. As heretofore, the advertising columns will be the cleanest, and our news pages will become of increasing value in the larger work of the Disciples.

THE WIDER VIEW.

The supreme purpose of intellectual discipline is the attainment of that wider view of the world which is wisdom. This wider range of vision rests upon sound knowledge of facts, but it is more than knowledge. There is a maturity of culture which merely knowing things does not bring. Only reflection upon life, the effort to rationalize its significance, leads from knowledge to wisdom. To youth this is impossible, and even to age it may be difficult. "To cock-sure youth, in particular, making confident pronouncement upon all things in heaven and earth, the distinction between knowledge and wisdom can hardly exist, for

wisdom is of the years far beyond, where knowledge shall have been duly sifted and synthesized. And what passes for wisdom even to advanced age may be no more than that crystallized prejudice which is the intellectual foundation of most lives that are past their prime."

To comparatively few men does there come the wealth of experience and learning sufficient to entitle them to a reputation for wisdom. Men of knowledge, even specialized and exact, are many, from Galileo and Roger Bacon to Darwin and Edison. Men of wisdom are far rarer. Yet the utterances of Koheleth, Aristotle, Francis Bacon and Goethe prove that they belong to no one age or people.

To employ the knowledge which the specialist has placed at the disposal of the race is the commonplace of intelligence. He would be most indifferent to the value of attained results who as a physician failed to use the methods attested by Galen, Harvey and Mackenzie; who as a student of politics omitted the study of Machiavelli, Hotman, Lanquet, and L'Hopital; or as an arctic traveler refused to profit by the experiences of Greeley, Nansen and Peary. Yet it is often the case that men who aspire to leadership deem it little worth their while to sit at the feet of the wise. It may be thought that there are no men of wisdom among us. But surely there is left us the world of books, "the past's incalculable hoard" of strong and inspiring words, the study of which ought to be the source of vigor and satisfaction to even a decadent age.

It is always painful to hear men, especially ministers of the gospel, railing at what they are minded to call higher learning or philosophy, as if it were a highly useless commodity, the pursuit and possession of only the dreamers. They fall into the mood of Milton's sceptic, who cries, "Vain Wisdom all, and false philosophy." This sentiment, which in its classic estate is the plea of a mere indifferentism, is too often made the defense of intellectual indisposition, masquerading as a love of practical things and common life. This claim that

"To know

That which before us lies in daily life Is the prime wisdom,"

is certain to ignore most of the larger issues of experience, and satisfy not even the most commonplace and practical of people.

It is only the wider view, gained by the study of facts and reflection upon them, but still more by the study of the masters of thought and the appropriation of their ripper wisdom, that can give current and direction to the men of this age, profoundly concerned with "practical affairs," but also deeply sensitive to the larger truths of life, and conscious of the imperious cry of our nature for life, which is none other but the thirst for God and for eternity.

A Missionary Home

With the growth of a people in genuine missionary interest there comes the effort to develop the features of the work which in its first estate are likely to be neglected.

It is vastly necessary that missionaries should go to the foreign field. But what of the life of the children of these missionaries, in lands where educational opportunities are meager at best, and where, in many instances, it is entirely impossible for American children to live during their years of rapid growth.

Almost all of our workers in India, China and Africa have to face the problem of leaving their children at home when they go to the mission field, or of meeting the very serious risks to health and life which would be incurred if the children should go with them.

At the very best it is hard, unspeakably hard, for these faithful workers to part with their little ones at the very period in their lives when they are most in need of parental care, and when they would bring the greatest comfort into the home. How much harder is it when no adequate provision can be made for the care and education of these

children further than the more or less casual care of friends or relatives can provide. Yet this is one of the items in the price which every missionary pays for the privilege of bearing the gospel to the far lands.

Most religious bodies have undertaken to meet this need by providing homes for these children, where they may receive the care of a Christian family, and have the privileges of a Christian school. The Congregationalists have such a home at Oberlin. There the children of their missionaries have long been provided with helpful surroundings and the instruction which will best fit them for the mission field to which so many of them are, as it were, predestined.

The Disciples of Christ have just begun to provide for such a home. By an arrangement between the Foreign Christian Missionary Society and Hiram College, the foundation of a complete institution of this sort is being provided. No better place could be found for it than Hiram Hill, where in the quiet of the village and in the midst of noble memories and excellent education advantages the children may spend the years which

they are compelled to pass away from their parents.

It is proposed to raise \$25,000, a portion of which shall be used in providing the home, and the remainder is founding a scholarship fund to furnish tuition for the children in school and college. The response to the call for this modest sum ought to be very quick and generous. It is a work which means great relief to the men and women who are compelled to suffer the pain of separation from their children in order that they may bear the message of life to other children in the darkness of heathenism.

The institution is named for one of our noblest missionaries, the G. L. Wharton Home and Scholarship for the Children of Missionaries. No name in the list of our mission heroes is held in greater affection than that of G. L. Wharton. It is not too much to hope that F. W. Norton, the special representative of this cause, may be able to complete it without delay, and very soon present to the brotherhood and the missionaries the finished and equipped "Wharton Memorial Home."

Correspondence on the Religious Life

At the Crisis.

The Correspondent:—I am closing my second pastorate. Am still young. But am thinking of giving up the ministry, for I have had a heart-breaking experience in my present church. I have seriously conflicted with some of the "leaders." In my present disconsolate state I am wondering if I should not turn to secular affairs, for I have not succeeded here.

The correspondent may be altogether right in the "conflict" or he may be altogether wrong. In either case he ought not to turn away from the ministry. If he is right he is in company with his Master. If he is wrong he is in company with all the saints of the Master; so I take it, that he is at least partially in error. No doubt the "leaders" are quite as much to blame. The gospel of love has to make its way in the world by filtering through hearts full of human passions. Preachers and deacons and "leaders" are wonderfully human.

I don't like people who always succeed. They are too far removed from me. The passionless man is too angelic or wooden to preach helpfully to men. He is like the stars that do not deviate from their courses. Failure calls out the lovable. It shows us the gold that was formerly veiled. It christianizes a preacher by making him humble and sympathetic. So out of his sore experience the Correspondent ought to emerge a ten-fold better minister than he was before.

It is now that he is able for the first time, likely, to understand something of the depth of the meaning that is in the Cross of Christ. For the first time his heart is beating in unison with that of the universe. "Crush that life, and behold its wine running."

Darkness is often the birthplace of light; hatred of love. A sweet experience, there can be no sweeter, may await my correspondent. He may come yet to love those he is now in conflict with; and they may come to love him.

The balm of healing and of love held by the passing days has magic power when poured upon truly honest hearts.

George A. Campbell

But that trouble often makes a true preacher I wish to emphasize.

Let me give you two brief pictures of a minister who has been known to me during all his preaching years.

Nature did not stint herself in her endowment of him. She also placed him in the lap of a home of Christian opportunity. From his infancy he breathed the atmosphere of a Christian library and of Godly conversation. He seemed born for the kingdom. Supported by his Christian teaching he grew naturally into the church. His life knew not the stain of ugly sin. He regarded the secrets of the kingdom his by inheritance. I knew him in college. His brilliance was the envy of us all. We deferred to him. We felt that he was by right of birth arbiter of Christian progress.

But as I interpret the almost unfelt feeling of those college days through the lengthening years, I recall his impatience with the common student. He was intolerant of the opinions of others. He was a liberal. With him the conservative was an ignoramus. He only associated with the common herd when he was furthering some scheme and wanted democratic support. His very walk loudly proclaimed his conscious feeling of superiority. He dressed in style. His looking glass was a well used friend. Fashion, he more highly regarded than faith.

The ladies thought well of him. If churches were made up entirely of these lovable at this time he could have had a large congregation.

As graduation grew near it became evident that while many of the other students would have to take small churches, he could have his choice of several of the most influential pulpits. His reputation as a brilliant, youthful orator brought many requests for him. He was admired. He preached with great loftiness the universal Fatherhood of God,

the moral theory of the atonement and many other debated doctrines. Intuitively the truth was revealed to him. He knew the short-cut roads to certainty. He preached what he read. His principle of syntax was, the more involved the sentence the better. He only used small words as a means to hurriedly connect the big ones. But he was eloquent, and we admired him.

Dead—Just Come to Life.

That man is dead. Yet his old friends are not aware of his passing. I write his obituary for the first time. They have not known how a great sorrow fell him to earth.

But one with the same name and features still lives. The egotist died in a nasty church trouble; the altruist was born out of many a sad heartache.

When the report first reached us, by that mysterious, but rapid road that reports of church troubles usually take, that our old friend, so lofty and so talented, was in trouble with his church, we paused to wonder if it were possible that his brilliance had failed to carry every one with him. Yes it was possible. He was plunged in sorrow. His proud petted heart was sorely bleeding. Great darkness was round about him. Hot tears came to his hitherto tearless eyes. He knew not what to do. He thought of teaching. He thought of farming. He thought of business, and once or twice he wondered if life was worth going on at all. As he sat amid the ruins of his brilliant pastorate there were great searchings of heart.

But he is preaching still. He continues to read good books; but he preaches out of his own soul, softened and illumined. He lives his sermons as well as preaches them. The Fatherhood of God is an experience with him now.

In the night's restless wakings he was born from on high. Disdain no longer curls upon his lips. Cynicism has given place to charity. He has sorrowed deeply and now, indeed, comforts the sorrowing. The light that never was

on land or sea is in his eye, and the love of the lowly in his heart. We no longer think of admiring him; but we love him. So trouble transformed a brilliant and well-groomed animal-man into a faithful and efficient minister of Him who went about doing good.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit, nor
Stand but go!

Be our joys three parts pain,
Strive, and hold cheap the strain;
Learn, nor account the pang; dare,
Never grudge the throe!

Inner Support.

The Correspondent: My boys will soon be young men. Thus far I have kept them near me; and have had oversight of them. I shudder to think of them going out into the big wide world so full of sin. They will no longer have parental restraint; and I seriously fear for them.

Every maturing life must pass from the edenic state of innocence to the big wide world so full of temptation and sin.

Herein is the glory of man. His freedom, precious as it is to him, is fraught with possibilities of great abuses. It is a most critical period when the boys are budding into manhood. One of the amazing wonders to me is the lack of concern on the part of parents for the moral welfare of their children. They are most frequently inexcusably neglectful of their own immortal offspring. They study everything else but the child. If they give a little attention to what it ought to eat they almost totally neglect to the food for the soul. What percentage of parents, of Christian parents too, can intelligently guide their children in the selection of proper books to read. They delegate the responsibility. But there can be no delegating of moral responsibility. The school nor the Sunday school can take the place of the mother and the father. The Sunday school is not a great moral factor.

It is too brief, too careless, too hip-ha-ra. A rally is a poor substitute for the home atmosphere. We need just now a campaign to restore the Christian home. But it will not be done by campaign methods. It will come through genuine enlightenment.

The home is the place to form good habits, to cultivate in the children the spirit of otherness, to develop tastes for the good and the true and to give inner support against all that is evil. "Sin is the mind in the wrong place." If before the boys go out into the big wide world they are so disciplined in will as to keep their minds in the right place, they are forever safe no matter how alluring the temptations may be that surround them.

I commend this week Christianity and Modern Culture, by Charles Guy Shaw. Published by Jennings and Graham.

Austin Station. George A. Campbell.

Modern Jericho

H. L. Willett

The study of the lesson on the fall of Jericho in the International Series this week lends interest to a brief description of the place and its immediate neighborhood.

There have been three Jerichos, the one of patriarchal times, the city of Herodian days, and the modern town. These have not grown up on the same site, but are separated from each other by considerable distances.

The first sight one gains of the place as he descends the long hill, the last step of the steep descent from Jerusalem, is a great rectangular basin lying in the plain at the foot of the mountains of Judah, and somewhat to the right (north) of the road leading to the modern village. This basin is called Birket Musa, the "pool of Moses." It is nearly 200 yards long and three-quarters of this distance in breadth. It is a place of great interest, for undoubtedly this pool now dry, was constructed by Herod the Great as a part of the extensive works which turned his city of Jericho into a veritable paradise. It was probably in this pool that his son, Aristobulus, was drowned by Herod's orders.

Here, then, was the Jericho of Jesus' day. Where the land lies flat and uncultivated now, the pasture ground of Beduin shepherds, the palaces of Herod once stood. The place had been plundered by his allies shortly after his appointment in Rome as King of the Jews, and before his return to Palestine. At that time the region belonged to Cleopatra of Egypt, having been given to her by her lover, Mark Antony. Herod bought the revenues of the place from the Egyptian queen, and fortified it with a citadel, making it a winter residence. There was also an amphitheatre in Jericho, from which Salome announced the death of the tyrant. It was this Jericho which Jesus visited more than once during his ministry. On the last journey to Jerusalem he healed the blind Bartimeus here, and took dinner at the home of Zacchaeus, to the horror of the disciples and the scandal of the Pharisees.

From these scenes and memories one drives on for a half-hour toward the east, coming up at last at the gate of the hotel. The modern town of Jericho is a small place, with not more than 300 inhabitants. These people are the least resourceful and most degenerate in all the settled part of Palestine. The in-

tense summer heat of the region in part accounts for this. The Jordan plain at this point is 820 feet below sea level, and more than 3,300 feet below Jerusalem, which is only 15 miles distant.

The place is destitute of interest. There is a government building of very insignificant appearance, and a few poor shops. The rest of the town, beside the four hotels which attempt to care for the tourists in the spring season, is squalid huts or even tents. There is a tower, perhaps as old as the crusades, and once used for protection against the Beduin, who raided the crops. Worthless tradition affirms that this place is the site of the house of Zacchaeus, and for a long time the sycamore tree into



Elisha's Fountain at Jericho.

which the publican climbed was shown. Mention must also be made of the Russian church, which cares for the pilgrims who throng to Jericho and the Jordan.

But the view from Jericho is beautiful in the early part of the year. To a considerable distance from the town extend the gardens or fields. Very few palms are left, where once the "city of palm trees" stood. But the balsam trees, olives and figs abound, and the thorn bushes, roses, and hadak shrubs, with their apple-like fruit, make up a vegetation that is luxuriant. The grain crops are cultivated out to some distance from the town, forming, as one looks down at the plain from the top of the Quarantana mountain above Jericho, a clearly outlined oasis of green in the wide expanse of brown gravel and sand where labor has ceased to bring similar results.

To the west, above the town rises the

mountain barrier of the Judean highlands. Southeastward a few miles away lies the Dead Sea, where you can see the haze, almost like a fog-bank, and to the east you can make out in the distance the jungles of the Jordan, once the haunt of wild beasts. Still further east rise the hills of Moab, those mountains of Abarim (the "heights of those on the other side"), and in the far distance the Pisgah range.

If you wish a pleasant walk after you have returned from the sea and the river, you can go over to the Ain es-Sultan or Sultan's Spring, about one mile northwest of the hotels. This spring is popularly known as "Elisha's Fountain," from the tradition that he healed its waters of bitterness by casting in salt. The water is certainly excellent, and is carried away to the town in a conduit.

Here one finds himself on the site of the oldest Jericho, the city of Joshua, of Hiel the Bethelite, who rebuilt it, and of the sons of the prophets whom Elijah and Elisha visited. It is hardly necessary to add that the "house of Rahab" has been shown here, in one place in the fourth century, at another in the sixth. At present only a few mounds mark the spot, beside the mill, and the conduit which conveys water across the valley. But those mounds fascinate the student with their possibilities for excavation, and it is a pleasure to know that Prof. Sellin has at last obtained a firman permitting him to dig here. We may hope for important finds.

High above the plain at this point rises the mountain of Quarantana, or the "forty-days," believed by tradition to be the scene of the Savior's temptation. The view from the summit, which may be reached in a stiff climb of an hour, is rewarding. In a single sweep of vision one may note the Russian tower on the mount of Olives to the west, the convent of Mar Saba in the Wadi-en-Nar to the north, the Dead Sea, the plain of Jericho and the Jordan to the east, and as far as Bethshan (Beisan) up the valley. Half way to the summit stands the convent of St. John, clinging to the face of the mountain and approached by winding paths and steps.

The hotels of Jericho (the Gilgal, the Jordan, the Bellvue and the Hotel du Parc) are all fair stopping places, although they are only run during the

(Continued on page 895.)

Lesson Text Joshua 6:8-20	The Sunday School Lesson The Fall of Jericho*	International Series 1907 Oct. 20
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The occupation of Canaan by the Hebrews began not far from 1200 B. C. The dates in an early period like this are quite uncertain. Within a century, one way or the other, the historian must speak with reserve. The amusing exactness of the Usher chronology which some lesson helps still employ, and which makes the date of the fall of Jericho April, 1451 B. C., is an example of a desire for accuracy, which in a time when biblical science was in its infancy, supplied the absent data by guess work.

Rites at Gilgal.

Gilgal was the first station of the Hebrews after they entered the land. Like "Bethel" ("house of God"), which was applied to many places as sanctuaries, so "Gilgal" ("a circle") was a common name, signifying any spot where a circle of stones marked a place of religious rites. Two well known Gilgals are mentioned frequently in the early history, one on the highlands near Shiloh, prominent in the days of Saul, and one near the Jordan, east of Jericho. It is, of course, the second at which the first camp of the advancing Hebrews was set.

Here was instituted (the Ephraimite source) or reviewed (the Deuteronomic document) the rite of circumcision, and here (according to the late priestly writers) the Passover was observed, the manna ceased, and the people began to eat of the produce of the land.

Situation of Jericho.

Between the camp at Gilgal and the passes by which Israel must ascend to the central mountain region of Canaan, lay the city of Jericho. It was walled and defended by soldiers, and must be taken before the Hebrews went on to the interior. It was not so much that it opposed their progress, for they could have gone up through the passes to the north of Jericho. But it would not be safe to leave an armed and well equipped city behind them, and the moral effect of its fall upon the other cities of Canaan would be very great. So it was necessary to take it.

But Jericho was easy prey. The hot climate, the softness of the life lived by the people of the region, the unwarlike and degenerate disposition of its inhabitants then as now, invited spoliation. Isaiah described Samaria as a ripe fig, so soft and luscious that one could hardly wait till its maturity to pluck it. (Isa. 28:4.) But Samaria was valor and heroism itself as compared with Jericho. In all the long history of this "city of palm trees" it never withstood a siege in manful fashion. Before everyone of the approaching conquerors it cravenly surrendered. Its history from the days of Joshua to those of Judas the Hammer is rather obscure, but from that time on till the end of Jewish power in Palestine it was an invert-

H. L. Willett

brate, submissive place. No doubt its earlier life was the same, for the climate was always luxurious and enervating. Bacchides, Aristobulus, Pompey, Herod and Vespasian, one and all found its people ready to yield or fly. There was never a time when its walls did not fall down at the trumpet blast of a resolute foe.

The Two Sources.

The story of the taking of Jericho is told in two of the sources which are blended in the Book of Joshua. Their differences are quite apparent, even on casual reading of the narrative, but they are only the variations which two recitals of an event long past might naturally present. In one the signal of capture is the command of Joshua, in the other the blast of the trumpet; in one the march about the city is silent, in the other the trumpets are constantly sounded; one gives the seven journeys about the city on as many days, the other puts the entire seven into one day. In the composite narrative which we now have all these features are included, and others which the attentive reader will observe.

The Walls of Jericho.

The ritual character of the siege and its romantic conclusion in the falling walls of the city must be estimated in the light of all we know of such events in the history of God's people and in other national experience. It is the purpose of the writers to affirm that the walls not only fell down, they actually sunk into the earth, so as to present no obstacle whatever to the people, who entered from every side. The term rendered "flat" means "in its place" (R. V. margin), and the picture is that of the total disappearance of the city's defenses.

Attempts have been made to account for the statements made regarding this event. It has been supposed by some that an earthquake shattered the battlements at an opportune moment. By others the theory is held that during several days the walls were undermined by the Israelites, and collapsed at last. Those who prefer to see in the event a miracle, without natural explanation or providential use of ordinary means, will have no difficulty with the narrative. It must be insisted always, however, that miracle has its purposes and limitations. It is never used where natural means will avail. It is not a power to be played with. More than this, the tendency of primitive peoples to relate all events to terms of the supernatural is well understood. The questions which students of the Bible are certain to ask themselves are these: Was the fall of Jericho, a city of a few hundred people at most, and these of an unwarlike character, an event worthy of a great miracle? Did Israel require such a display of divine power to strengthen its faith? On the answer to such questions the conclusion regarding the narrative will depend.

Judges vs. Joshua.

It must not be forgotten that while the Book of Judges (Chaps. 1, 2) in its account of the occupation of Canaan does not mention the taking of Jericho, it gives a picture of the taking of the land which in ruggedness and hardship leaves little room for easy, romantic and miraculous victories over Israel's foes. In its picture of the campaign, the different tribes gain their possessions by the most arduous and toilsome conflict. In Joshua the difficulties vanish as by magic, and the host of Israel, with God at its head marches resistless through the length of the land. This difference is not to be explained by saying that Judges is history and Joshua fiction. It is rather that in the one case the process of the conquest is given, in the other its end and meaning. No victory is ever easy, then or now, and no walls fall which have not first been breached. Even Joshua reveals some of the sterner facts of this taking of Jericho in his review of the history when he says, speaking for God, "Ye went over Jordan and came unto Jericho; and the men of Jericho fought against you, * * * and I delivered them into your hand." (Josh. 24:11.) God never does for his people what they can do for themselves. Otherwise there would be few heroes in the conflict of good against evil. For heroes are bred in the school of hardship, and the champions of God are trained on the battle-field. Yet it is always God who gives the victory. The man who believes in God and works righteousness is the man who takes the city. For it was by faith that even the walls of Jericho fell down.

Religious Significance.

The religious nature of the campaign against Jericho is kept in constant view by the record. All the preparations for the siege were of the most careful sort, and were chiefly religious. The nation was made ready by ritual services, the ark was prominent in the van of Israel, the priests were given a place as conspicuous as that of the soldiers, the sacred trumpets were used to rouse the fighting zeal of the Hebrews, and the entire city was reserved from all spoliation to be devoted entire to God. It was a kind of "first fruits, holy unto the Lord." That these ritual features were magnified by the priestly spirit of the age in which the Book of Joshua took form we need not question. None the less the spirit of the Hebrew in their occupation of Canaan was religious beyond everything else.

One other feature is notable, an agreement had been made with Rahab, the harlot of Jericho, that she should be saved, with her family, because of her kindness to the spies of Joshua. When the city was taken that promise was kept. This event and the observance of the compact with Gibeon (Josh. 9), even in face of strong reasons for breaking it, might well have taught Christian peoples nobler lessons of fidelity to pledges than they have seemed willing

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*Sunday school lesson for Oct. 20, 1907. The capture of Jericho, Josh. 6:8-20. Golden Text.—"By faith the walls of Jericho fell down after they had been compassed about seven days," Heb. 11:30. Memory verse, 20.

Scripture Prov. 4:23 Eph. 3:7	The Prayer Meeting Habits of the Heart	Topic for Oct. 23
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In his "Talks to Teachers" Professor James says: "The great thing in all education is to make our nervous system cur ally instead of our enemy. It is to fund and capitalize our acquisitions, and to live at ease upon the fund. For we must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against the growing into ways that are likely to be disadvantageous. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."

The life of the Christian is strong in proportion to the fidelity with which Christ is kept before the mind. An occasional thought about Christ is not suf-

Silas Jones

ficient for resisting the constant pull of the world. The apostle's prayer is that "Christ may dwell in your hearts." Every thought and imagination must be brought into subjection to him. This is to form habits of thought and feeling that are in harmony with the will of God. The law said, "Thou shalt not kill." Jesus teaches us that hate is murder. The word we would not speak about another we ought not to think. It may not be wise and kind to express all our feelings, but if we are at heart honest and kind, we can without shame tell any man the conclusions his conduct has forced upon us, if it should become necessary to speak the whole truth.

The habit of dealing honestly with our own purposes should be cultivated. It has been said that the worst sort of deception is self-deception.

To have the conceit of goodness when we care nothing for anyone but ourselves is to be at the bottom of the moral ladder. It is evil and only evil to imagine that we endure much for the sake of Christ when in reality we never gave up a moment's pleasure to do a deed of love. No man that has the spirit of Jesus thinks in his heart that he is

making great sacrifices. The man in whose heart Christ dwells is so fully aware of his shortcomings that he has no inclination to write down the great and noble sacrifices he has made. If then we are cherishing high notions of our exceptional devotion to the work of our Lord, it is time for us to look for crooked processes of thought. We have cultivated the wrong habit and we must if we care for our souls learn not to think of ourselves more highly than we ought to think.

The worship of the Lord's house is refreshing to the heart that has learned to delight in the thought of God. If the soul is accustomed to feed on idle gossip, the clatter of voices after the benediction is more satisfying to it than the hymns of praise and the reading of Scripture. But where there is hunger for God and his righteousness, the great hymns of the church inspire and the words of Scripture are meat and drink. There the preacher's worth is not estimated by the strength of his lungs, but by his ability to make known the unsearchable riches of Christ. Songs are chosen for their fitness to bring the soul into the presence of God and duty rather than for the rhythm of the dance hall.

Eureka, Ill.

Scripture Prov. 24:30-34 Rom. 12:11	Christian Endeavor The Duties of the Day	Topic for Oct. 20
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This morning I am very busy. My hands are very full. Every moment cries out for the completion of a task. My duties are many; they seem innumerable. I feel a strong temptation to yield to the feeling of being overwhelmed by my responsibilities. There is a tendency to worry over all these things to be done before the night comes. But let me think calmly for a moment. With all these tasks there are many hours in the day, with each hour its work. Not all of my labor must be done at once. I may live the day an hour at a time, moment by moment. Indeed, free from worry and faithfully meeting every duty as it comes. It is blessing that we need not live more than one day at a time.

"There are, in every life," says one writer, "hard memories of the past, of unkind words spoken, of disobedience that can never be repaired, of mistakes and sorrows. Even after we have done all we can to make the past right, the memories abide with us. The only thing to do is to busy ourselves in present duty." "I have not leisure," wrote a great man after the death of his wife, "to indulge the disabling and discouraging thoughts that press on me. Were an enemy coming upon my home, would I not do my best to fight, although oppressed in spirits? And shall a similar

Royal L. Handley

despondency prevent me from mental exertion? It shall not."

"The only way to prepare ourselves for future larger work and more impressive duties is to do faithfully our present everyday duties. If we neglect them, the habit of negligence will grow up and spoil our duty-doing in the future. For each act enters into character. What we are in each moment is not only what we are at that moment, but it also is what we are becoming for the next moment. What we would ever be in our dreams of the future, that is what we ought to be now in each moment's acts.

"It is by God's goodness that we have to bear so little responsibility at a time, that life is so minutely divided up that no one of us has any more at any one time than we can live bravely and faithfully. And if we could and would live just one day so, we should find that we had learned the secret of living all days in the life of God."—R. E. Speer.

Daily Readings.

Monday—Trust God for to-day (Exod. 14: 10-14). **Tuesday**—Seek divine wisdom daily (1 Kings 22: 5-7). **Wednesday**—Praise him daily (Psa. 96: 1-13). **Thursday**—Work to-day (Matt. 21: 28-

31). **Friday**—Repent to-day (Heb. 3: 7-13). **Saturday**—Live carefully (2 Pet. 3: 12-14). **Sunday**, October 20, 1907. The Duties of the Day (Prov. 24: 30-34; Rom. 12: 11).

TRANSFORMATIONS

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum. Read "The Road to Wellville," in pkgs. "There's a Reason."

TO ALL FRIENDS OF HIRAM:

The new enrollment, 215 to date, promises at least five per cent gain over last year. Further signaling this year's opening is the unanimous election by the board of trustees, of Miner Lee Bates, '95, to the presidency of the college, Vice President Rowleson, resigned.

President Bates will continue temporarily his ministry in the Fifty-sixth Street Church of Christ, New York city, until certain important work of that church shall be safely in the way of accomplishment; but he will assume active duty at Hiram in the course of the year. This most happy solution of the crisis arising upon President Rowleson's deeply deplored resignation, heretofore made public and now effective, will be hailed with unbounded enthusiasm throughout the Hiram constituency.

In this connection, the voluntary retirement of the Honorable Charles B. Lockwood from the presidency of and active service on the board of trustees is regretfully announced. The unprecedented duration and incalculable worth to Hiram of his official connection with the institution, entitle him to our unending gratitude. Although his relief from burdensome responsibility for Hiram is well earned, the college will continue always to invoke and cherish his counsels of wisdom and his unfailing love.

The Faculty Committee on Endowment, consisting of Professors Dean (chairman), Wakefield and Paul, now effectively organized, is enlisting alumni and others in various places to assist locally in executing its definite plans of work under authority of the board of trustees. The committee's interesting parlor conferences with groups of Hiram friends in these localities will help to disseminate current Hiram news, to develop an increasing enthusiasm for adequately endowing the college, and to facilitate co-operation in the specific and vitally important undertaking of procuring \$100,000 for Hiram.

The finance Committee of the board of trustees consists of William G. Dietz, '81, former secretary The Guardian Trust Company; Harrison R. Newcomb, president The Citizens Savings and Trust Company; Warren S. Hayden, '92, of Hayden, Miller and Company, investment bankers; Warren S. Cowdery, president The American Fork and Hoe Company, and Henry E. McMillin, director The Reserve Trust Company, all of Cleveland. The names of these eminent and responsible members of the board of trustees sufficiently assure the safe custody and sound management of the college investments.

The Finance Committee's operations are conducted under a rigid system of vigilance, devised and adopted by the board of trustees, embracing a suitably safeguarded depository of securities, together with frequent audits and reports to the board by public accountants.

Although the income-bearing property of the college has been currently over-estimated, all that has ever been received is accounted for without loss or waste, all books and records being constantly open to the inspection of donors and others interested.

The endowment of the college, always too meager, is now rendered quite inadequate by the present extraordinary rise in the general cost-level and by the increasingly high educational standards

with which Hiram has effectually kept abreast. The present is therefore a time for supreme self-sacrifice in behalf of our Alma Mater, beloved Hiram. Your hearty and generous response is confidently invoked, that our college may continue, with God's blessing, to thrive and serve abundantly.

Frederick A. Henry,
President of the Board of Trustees of Hiram College.

Oct. 7.

NEW ENGLAND CONVENTION.

The New England convention of the Disciples of Christ was held at the Christian Church of Danbury, Conn., Sept. 12-15. The weather was of the typical autumn, ideal for any convention.

A large number of delegates was present, and the program was well filled

by able speakers. Good reports were heard from the work in all its departments. A zealous missionary spirit prevailed throughout the whole convention, and many stirring addresses and appeals were given. The members of the Danbury Church gave us a cordial welcome, as also did the other Protestant churches, for all their pulpits, both in Danbury and community were filled by our ministers on Lord's Day morning.

The press also was very kind and gave us a large space in its daily columns, and its assistance in every way.

The convention closed Sunday night to meet next year at the Highland Street Church, Worcester, Mass.

We are sure that all returned home feeling it was good for them to have been there.

Fraternally yours,
W. R. Mains.

Haverhill, Mass.

Let's Cheer Up**Misunderstood.**

Parson (on a bicycling trip)—"Where is the other man who used to be here as keeper?"

Park Gatekeeper—"He's dead, sir."

Parson (with feeling)—"Dead! Poor fellow! Joined the great majority, eh?"

Park Gatekeeper—"Oh! I wouldn't like to say that, sir. He was a good enough man so far as I know."—Pick Me Up.

The Truth at Last.

Young Mother—"The doctor thinks the baby looks like me."

Visitor—"Yes; I wanted to say so, but feared you might be offended."—Meggen-dorfer Blaetter.

The Helping Hand.

A little girl of seven or eight years stood one day before a closed gate. A gentleman passed slowly. The little girl turned and said to him, "Will you please open this gate for me?"

The gentleman did so. Then he said kindly:

"And why, my child, couldn't you open the gate yourself?"

"Because," said the little girl, "the paint's not dry yet. Look at your hands!"—Baltimore Methodist.

An Eye to Business.

A seven-year-old boy in western Pennsylvania is very much interested in his father's business, which is that of an undertaker. One evening his father and mother took him to the theatre. The play was so thrilling that it drove sleep from even his young eyes. He sat entranced until the curtain was about to fall on the last scene, in which the hero was most tragically killed. At sight of the motionless form on the stage, the boy was suddenly seized with an eye to business. Turning eagerly toward his father, he piped out in a childish treble that could be distinctly heard in the solemn hush that reigned throughout the house:

"Say, papa, will you get the job?"—October Lippincott's.

As Good as New.

Mrs. Brindle—"Now, Mary, I want you to be careful. This is some old table linen—been in the family for over two hundred years, and—"

Mary—"Ah! sure, ma'am, you needn't

'worry. I won't tell a soul, and it looks as good as new, anyway."—Philadelphia Inquirer.

FOOD STOPPED IT

Good Food Worth More Than a Gold Mine.

To find a food that will put an absolute stop to "running down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known and will set one right if that is possible.

The experience of a Louisiana lady may be interesting. "I received a severe nervous shock some years ago and from that and overwork gradually broke down. My food did not agree with me and I lost flesh rapidly. I changed from one kind of food to another but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless, and I was compelled to take opiates in various forms. After trying all sorts of food without success I finally got down to toasted bread with a little butter, and after a while this began to sour and I could not digest it. Then I took to toasted crackers and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested and it seemed to me from the description that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

"My improvement began at once for it afforded me the nourishment that I had been starving for. No more harassing pains and indigestion. For a month I ate nothing but Grape-Nuts and a little cream, then I got so well I could take on other kinds of food. I gained flesh rapidly and now I am in better health than I have been in years. I still stick to Grape-Nuts because I like the food and I know of its powerful nourishing properties. My physician says that my whole trouble was a lack of power to digest food, and that no other food that he knows of would have brought me out of the trouble except Grape-Nuts." "There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The Norfolk Convention!

When this number of the Christian Century comes to our readers, even then it will not be too late to decide to have part in this great gathering of the brethren. Attend the Convention if at all possible.

Many saints are looking forward in joyful anticipation of the pleasures of the great communion service. May this service once more be the one most memorable event of the sessions from which all shall go with much of spiritual uplift.

It is a matter of regret that we can not publish in full the pressing invitations from Topeka to take next year's convention to that city. This word comes not only from our brethren of that city, but also from Chas. M. Sheldon, Mayor Green, C. K. Holliday of the Commercial Club, and Governor Hoch. We are confident that these greetings and invitations will receive due consideration at Norfolk and wise decision made as to the place of the gathering of the Disciples in 1908.

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Dr. William Thompson of Waco, Tex., assisted by Mr. and Mrs. T. H. Ireland, is holding a meeting for H. C. Gresham and his church in Norman, Nebr.

The convention in Norfolk will feel the moral effect of the gain in receipts on all sides. In the absence of a great year's work it is impossible to have a great convention.

Evangelist L. S. Ridnour began a meeting with the Center Christian Church, Cherokee Co., Kas. This is a country church but a good meeting is confidently expected.

It is good news that E. A. Orr is regaining his strength after a severe surgical operation six weeks ago in the hospital at Fargo, N. D. We wish for him a rapid and complete recovery.

A good printer, who has young people to send to Cotner University, can find a position with the Nebraska state paper, published at Bethany, Nebr. Address, DeForrest, Austin, Editor.

The First Church, Milwaukee, Wis., whose pastor, Claire L. Waite, attended the state convention with a large delegation from his congregation, will entertain the convention next year.

The church at Harrison, O., presented the minister, M. G. Long, with a well-filled purse and sent him to the Norfolk convention. The church has also extended him a call for another year.

Evangelist F. A. Sword and Charles E. McVay, singer, will conduct a revival meeting at Armlington, Ill., beginning Nov. 18. Bro. Lappin, the local pastor, is already arranging for the meeting.

Charles E. Varney was a caller in the Christian Century office last week. He was on his way to states where he will spend several weeks lecturing. Mrs. Varney will remain in Paw Paw, Mich., meanwhile, having oversight of the work of our prosperous church in that place.

The Forty-Fourth Annual Meeting of the Ministerial Association in Eastern Ohio, will be held at Hiram, Oct. 29-31. An attractive program has been arranged and should draw an unusually large attendance.

Cotner University, Bethany, Nebr., has opened with bright prospect for a successful year. The attendance has increased greatly. Students are enrolled from all surrounding states and from many distant points.

Henry L. Herod, who is accomplishing a remarkably successful work as pastor of the Second Church (colored), Indianapolis, Ind., spoke to an excellent audience last Tuesday evening in Greenfield, Ind., on "The Race Problem." V. W. Blair is the minister of the Greenfield church.

Some time ago, A. M. Haggard, of Des Moines, Ia., gave a letter of recommendation to G. W. Elliott of South Dakota. In view of reports that have come to him Bro. Haggard desires that all readers of his letter suspend judgment until this case has been passed upon by brethren with authority to do so.

The annual meeting last week of the Grand Avenue Church, Minneapolis, Minn., was made notable by a mortgage burning service. Pastors in the Twin Cities were present at a church dinner and later made brief addresses of congratulation. T. J. Dow deserves credit for the success of his work as pastor.

The church at Niantic, Ill., contributed \$50 for Church Extension in September. The Bible school also gave \$9. This church has doubled all of its missionary apportionments this year. Its offerings will total more than \$500. A. P. Cobb will assist the church in a meeting beginning Dec. 1. J. Will Walters is the minister.

Joseph A. Serena and the Central church in Syracuse, N. Y., observed last week as rally week. Special features of the week's program were receptions for the men of the church on Thursday and for the ladies on Friday. On Sunday the rally services were made notable by fine audiences and the roll call of members.

Norman H. Robertson and his church in Colfax, Ill., will dedicate their new building Nov. 3. The church is a handsome structure erected at a cost of sixteen thousand dollars. F. M. Rains will have charge of the dedication services which will be followed by a meeting in which J. H. Stambaugh of Lexington, Ky., will lead as evangelist.

The Foreign Society has had by far the best year in its history. There have been more conversions than in any previous year. The receipts amount to \$305,534.54. This is a gain of \$36,807.92, the largest gain that has ever been made in a single year. The large gain in receipts from the Church and Sunday-schools is the most significant fact in the year's work.

The Foreign Society at Norfolk occupies Monday only. On Monday morning the missionaries will be introduced. In the afternoon business will be transacted. Addresses will be made by L. E. Sellers of Terre Haute, Ind., Ira M. Bcswell of Chattanooga, Tenn., Peter Ainslie, of Baltimore, Md., and Herbert Moninger, of Cincinnati, O. Monday will be a full day and a great day.

D. G. Dungan is leader of song in a revival meeting in Plymouth, Ill., where we have a good building but a congregation weak in numbers. It is a difficult field, a union meeting of all churches having failed at one time to arouse the community. Evangelist A. R. Spicer is, however, preaching to encouraging audiences and the outlook seems hopeful for some good results.

T. H. Adams, of Edinburg, Ind., contemplates entering the evangelistic field and is booking dates for 1908. Churches needing a meeting will address him as above for terms. For reference apply L. T. Sweeney, Columbus, Ind., J. O. Rose, State Corresponding Secretary, Indianapolis, Ind., W. H. Bock, Columbus, Ind., and the Clerk of Edinburg church, which he has served for two years and nine months.

H. H. Peters, pastor of the Christian Church of Dixon, Ill., has accepted a position in Dixon College for the next four months, taking the place of one of

"Boo Hoo"

Shouts the

Spanked Baby

The "Colic" of "Collier's" treated by a Doctor of Divinity.

Look for the "Boo Hoo" article in this paper.

"There's a Reason"

the professors, who is finishing his medical course in Chicago. Mr. Peters is teaching science and Latin. Dixon College is one of the most prominent independent normal schools in the northwest. It has recently changed hands and has entered upon an enlarged mission.

In jubilee services last Sunday the church in Mattoon, Ill., celebrated its freedom from debt. Under the ministry of David N. Wetzel, who began his work with the church April 1, 1906, a mortgage of \$2,000 has been lifted, 108 new members have been received, the building improved and other enterprises carried to completion. A note burning service last Sunday evening was made eventful by addresses by the pastor and members of the church.

Alva W. Taylor began the sixth year of his pastorate in Eureka, Ill., Sept. 29. In five years there have been 445 additions to the church, about half of these by confession and reclamation. Thirteen thousand dollars was given for missions; thirty-two thousand for all purposes, including the building fund. Audiences have never been larger and the church is now giving more for missions than for all else. This is a record for the church and pastor to be proud of.

Percy Leach will not close his work in Iowa City, Iowa, before Jan. 1. What appeared to be reliable information came to us that his successor had been chosen who would begin his labors at an earlier date. Nothing has been done toward securing a pastor to follow Bro. Leach. With this year the retiring minister will have completed six and one-half years of service with the Iowa City church. They have been a time of fruitful and delightful ministry in a university community. Bro. Leach has open dates for meetings after Jan. 1 before he will locate elsewhere.

The Portland Avenue Church, Minneapolis, Minn., begins its new labors of the fall and winter with the pleasure of worshipping in a redecorated auditorium. Other improvements have been made in the building at a total cost of \$600. The church is now raising, in addition to this sum, an organ debt of \$800. There is evidence of the Church's thriving state in a purpose of the ladies to recarpet the church rooms, and also in the increased interest in the Sunday school, which observed last Sunday as "Harvest Home Day." Perry J. Rice, as pastor, enjoys the confidence and faithful help of his people.

The Indiana State Conference of Charities and Correction will be held at Evansville, Ind., Oct. 19-23. The State Society is anxious to interest many ministers and Christian workers. William Oeschger, of Vincennes, who is chairman of the committee, appointed at the last state convention of the Christian churches at Bethany, to represent the Indiana churches in this work, will be on the program. His topic is "How the Church May Help in County and Township Charities." Brother Oeschger has served on the Knox County Board of Charities for nearly seven years. For several years he has been president of the board. He is anxious that our preachers in Indiana shall take a larger part in this work. The program at

Evansville will have many men of national reputation on it. Governor Hanley is to make one of the principal addresses.

September 29 marked the close of the second year of the pastorate of John Ray Ewers of the First Church, Youngstown, Ohio. During the past year 105 have united with the church, 73 by primary obedience. About \$7,000 has been raised. The church debt of two thousand dollars has been paid off. The C. W. B. M. has grown from 60 to 91, the Young People's Mission Circle from 35 to 80, the Men's Club from 21 to 72. The church has been extensively repaired, new individual communion set installed, new range and elegant set of dishes purchased. A chorus choir of 50 voices has been maintained and large audiences have attended all services. The pastor always holds his own meetings. Ninety per cent of the 850 members contribute to the current expenses.

THE CHICAGO CHURCHES.

S. G. Buckner reports one addition last Sunday in the services of the Harvey Church.

O. F. Jordan, pastor of the Evanston Church, received two persons into the fellowship of that congregation last Lord's day. One was by confession of faith. A good teacher training class has been organized in the church. The pastor is delivering a series of prayer meeting lectures on "The History of the Disciples" which are proving of much interest to the membership.

The building of the Sheffield Avenue Church is being improved by painting and by a new floor. W. F. Shaw preached last Sunday and received one confession.

Two teacher training classes are the newest enterprises of the Irving Park Church, which follows the energetic leadership of W. F. Rothenburger.

Dr. H. L. Willett will be absent from the pulpit of the First Church next Sunday, attending the Norfolk convention. In his absence O. W. Stewart will speak in the morning and Dr. E. S. Ames at the evening service.

C. Elias Winston, the pastor of the new church of Disciples, among the colored people, supports his work by giving entertainments in which his wife also has part. They have appeared in the West End and Englewood churches, giving much satisfaction by their music and readings. Mr. Winston pleased the members of the ministers' association last Monday by his rendering of one of Paul Dunbar's poems.

Last Monday evening the men of the Monroe Street Church enjoyed the annual banquet given for them by the pastor, C. C. Morrison. It was a notable event in the life of the church, made interesting by the presence of a good company of men and a number of pleasing addresses.

Oliver W. Stewart, the popular Prohibitionist lecturer, is spending a month in Chicago. Recently he has been well received in a number of our churches, speaking last Sunday in Evanston and Irving Park. At the latter place he addressed a union meeting of all the Protestant churches of that suburb. Next Sunday he will speak in the Sheffield Avenue Church and the First Church.

In their regular meeting this week the

Christian ministers of Chicago passed the following resolution:

"Resolved, that we, the ministers of Chicago, do express our high appreciation of Archibald McLean, president of our Foreign Christian Missionary Society, and of his long and sacrificing labors in behalf of our missionary activities. That we express to him our utmost confidence in and obligation to his deeply spiritual and commanding leadership; and that it is our profound hope and prayer that he may long be spared to lead our brotherhood to still greater visions and still larger victories.

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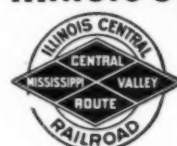
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"BOO-HOO"

Shouts a Spanked Baby.

A Doctor of Divinity, now Editor of a well-known Religious paper, has written regarding the controversy between Collier's Weekly and the Religious Press of the Country and others, including ourselves. Also regarding suits for libel brought by Collier's against us for commenting upon its methods.

These are his sentiments, with some very emphatic words left out.

"The religious Press owes you a debt of gratitude for your courage in showing up Collier's Weekly as the 'Yell-Oh Man.' Would you care to use the inclosed article on the 'Boo Hoo Baby' as the 'Yell-Oh Man's' successor?"

"A contemporary remarks that Collier's has finally run against a solid hickory 'Post' and been damaged in its own estimation to the tune of \$750,000.00.

"Here is a publication which has, in utmost disregard of the facts, spread broadcast damaging statements about the Religious Press and others and has suffered those false statements to go uncontradicted, until, not satisfied after finding the Religious Press too quiet, and peaceful, to resent the insults it makes the mistake of wandering into a fresh field and butts its rattled head against this Post and all the World laughs. Even Christians smile, as the Post suddenly turns and gives it back a dose of its own medicine."

"It is a mistake to say all the World laughs. No cheery laugh comes from Collier's, but it cries and boo hoo's like a spanked baby and wants \$750,000.00 to soothe its tender, lacerated feelings."

"Thank Heaven it has at last struck a man with 'back bone' enough to call a spade a 'spade' and who believes in telling the whole truth without fear or favor."

Perhaps Collier's with its "utmost disregard for the facts," may say no such letter exists. Nevertheless it is on file in our office and is only one of a mass of letters and other data, newspaper comments, etc., denouncing the "yellow" methods of Collier's. This volume is so large that a man could not well go thru it under half a day's steady work. The letters come from various parts of America.

Usually a private controversy is not interesting to the public, but this is a public controversy.

Collier's has been using the "yellow" methods to attract attention to itself, but, jumping in the air, cracking heels together and yelling "Look at me" wouldn't suffice, so it started out on a "Holler Than Thou" attack on the Religious Press and on medicines.

We leave it to the public now, as we did when we first resented Collier's attacks, to say whether, in a craving for

sensation and circulation, its attacks do not amount to a systematic mercenary hounding. We likewise leave it to the public to say whether Collier's, by its own policy and methods, has not made itself more ridiculous than any comment of ours could make it.

Does Collier's expect to regain any self-inflicted loss of prestige by demonstrating thru suits for damages, that it can be more artful in evading liability for libels than the humble but resentful victims of its defamation, or does it hope by starting a campaign of libel suits to silence the popular indignation, reproach and resentment which it has aroused.

Collier's cannot dodge this public controversy by private law suits. It can not postpone the public judgment against it. That great jury, the Public, will hardly blame us for not waiting until we get a petit jury in a court room, before denouncing this prodigal detractor of institutions founded and fostered either by individuals or by the public, itself.

No announcements during our entire business career were ever made claiming "medicinal effects" for either Postum or Grape-Nuts. Medicinal effects are results obtained from the use of medicines.

Thousands of visitors go thru our entire works each month and see for themselves that Grape-Nuts contains absolutely nothing but wheat, barley and a little salt; Postum absolutely nothing but wheat and about ten per cent of New Orleans molasses. The art of preparing these simple elements in a scientific manner to obtain the best food value and flavor, required some work and experience to acquire.

Now, when any publication goes far enough out of its way to attack us because our advertising is "medical," it simply offers a remarkable exhibition of ignorance or worse.

We do claim physiological or bodily results of favorable character following the adoption of our suggestions regarding the discontinuance of coffee and foods which may not be keeping the individual in good health. We have no advice to offer the perfectly healthful person. His or her health is evidence in itself that the beverages and foods used exactly fit that person. Therefore, why change?

But to the man or woman who is ailing, we have something to say as a result of an unusually wide experience in food and the result of proper feeding.

In the palpably ignorant attack on us in Collier's, appeared this statement,—"One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying and potentially deadly lying."

In reply to this exhibition of—well let the reader name it, the Postum Co., says:

Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by

undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such.

Starchy food is not digested in the upper stomach but passes on into the duodenum, or lower stomach and in testines, where, in a healthy individual, the transformation of the starch into a form of sugar is completed and then the food absorbed by the blood.

But if the powers of digestion are weakened, a part of the starchy food will lie in the warmth and moisture of the body and decay, generating gases and irritating the mucous surfaces until under such conditions the whole lower part of the alimentary canal, including the colon and the appendix, becomes involved. Disease sets up and at times takes the form known as appendicitis.

When the symptoms of the trouble make their appearance, would it not be good, practical, common sense, to discontinue the starchy food which is causing the trouble and take a food in which the starch has been transformed into a form of sugar in the process of manufacture?

This is identically the same form of sugar found in the human body after starch has been perfectly digested.

Now, human food is made up very largely of starch and is required by the body for energy and warmth. Naturally, therefore, its use should be continued, if possible, and for the reasons given above it is made possible in the manufacture of Grape-Nuts.

In connection with this change of food to bring relief from physical disturbances, we have suggested washing out the intestines to get rid of the immediate cause of the disturbance.

Naturally, there are cases where the disease has lain dormant and the abuse continued too long, until apparently only the knife will avail. But it is a well-established fact among the best physicians who are acquainted with the details above recited that preventive measures are far and away the best.

Are we to be condemned for suggesting a way to prevent disease by following natural methods and for perfecting a food that contains no "medicine" and produces no "medicinal effects" but which has guided literally thousands of persons from sickness to health? We have received during the years past upwards of 25,000 letters from people who have been either helped or made entirely well by following our suggestions, and they are simple.

If coffee disagrees and causes any of the ailments common to some coffee users quit it and take on Postum.

If white bread, potatoes, rice and other starch foods make trouble, quit and use Grape-Nuts food which is largely predigested and will digest, nourish and strengthen, when other forms of food do not. It's just plain old common sense.

"There's a Reason" for Postum and Grape-Nuts.

Postum Cereal Co., Ltd.

THE SOUTHERN CALIFORNIA'S STATE-WIDE, ALL-YEAR- ROUND CAMPAIGN OF EVANGELISM.

In feverish impatience to get busy, our churches have entered upon the much talked of evangelistic campaign ahead of scheduled time. The bringing of S. M. Martin to the Long Beach convention was providential. Big would be a proper keyword for this new year in our section. The big presence of the big preacher with his big body, big voice and big sermons at the big convention proved to be the occasion of a big meeting at the beginning of a big year of big things. Preaching at Naomi Avenue Church, Los Angeles, W. S. Myers, pastor, this S. M. Martin added in four weeks 184 souls to a single congregation. This is one of the two greatest meetings in the history of our coast work, and we trust, sets the pace in our Christian race for the year.

Directly upon the heels of this meeting O. P. Spiegel is beginning a meeting at the Broadway Church, ably seconded by B. F. Coulter and J. W. Utter, the pastors. It is expected that this will be followed by special meetings in the four missions tributary to that great church.

H. O. Breeden, "the great general," of our brotherhood, is westward making his progress across the continent to lead the Magnolia Church, J. P. McKnight, pastor, in a special campaign for souls. This meeting will begin the last of October.

At the same time James Small will be leading the forces at Pomona and from there will go to Fullerton. Boyle Heights has engaged J. T. Stivers for a meeting in November and simultaneously with these at Long Beach, Victor W. Davis will be uplifting the standard of the cross.

On October 6 the Figueroa Boulevard Church, E. H. Keller pastor, will begin special meetings, E. E. Lowe of San Bernardino doing the preaching. Then later E. H. Keller will in return do similar work at San Bernardino. Many such exchanges in meetings are likely to be arranged.

E. F. Henderson in charge of the colored mission on Furlong Tract, Los Angeles, is out with the announcement that Elder Preston Taylor of Nashville, Tenn., will be present to lend his talents and presence in a forward movement among our colored brethren of Los Angeles. In this important work the heartiest of co-operation will secure large and lasting results.

Already J. Cronenberger is assisting Dan Trundle at Oxnard and Ventura in an effort to enlarge the number and increase the efficiency of the Lord's forces thereabout.

Our churches at Covina and Riverside, ministered to by W. G. Conley and G. M. Anderson, are patiently awaiting the coming of the Brook brothers in January and February, when doubtless great things will be a-doing in their fields.

But the writer is getting ahead of himself. Frequently we were reminded at the convention of "and Arizona." This great territory is manifesting her ability to receive the gospel. A short year's work by our faithful missionary at Tempe has not only built a tabernacle, but doubled the membership. During our Long Beach convention this earnest

apostle of the gospel, W. H. Salyer, went to a mining camp and preached, gathering several souls into the kingdom and setting in motion the forces that will bear fruit in righteousness and add another church to our Arizona sisterhood. O. P. Spiegel is to assist him at Tempe in November. At Douglass, where A. B. Carpenter is minister, a meeting is just closing in which forty-five were added to the church, greatly strengthening its membership and increasing its ability for service. Bro. Jones (the one from Texas) did the preaching.

And thus the fires of a zealous evangelism are beginning to sweep "The Great Southwest." Every church and community is already interested. The men and money must be found to answer the calls for reapers in this rich harvest field. January, 1908, must not come upon us until the board has a capable evangelist to work among our small churches in southern California and another one to enter the new fields in Arizona.

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\$23.75 buys this New Model 6-hole steel range with high-warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel; will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. Warming Closet is of the latest pattern, finished Russia iron, handsomely nickel trimmed. Grates are the Hansen Duplex, self-cleaning and suitable for either coal or wood. Ash-Pit is large, full length, high and wide, and is furnished with large balled ash pan. Main Top is made of heavy circular ribbed covers; centers are well braced. Top has extra large cooking surface, has operating damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our new Catalog, describing full line of cookstoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer.

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Each Reds and Blues plan requires dividing the school into two sections—Reds and Blues and appointing captains, one or more, for each side, a social or other treat to be given at the close of the contest, when those on the winning side receive ice-cream and cake, and the losers crackers and cheese, or some other attraction to celebrate the close of the contest and the victory. Treat is to be paid for by the school. Complete instructions sent with each order.

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FROM THE FIELD

TELEGRAMS

Mt. Pleasant, Ia., Oct. 7th.—A thousand men heard Herbert Yeuell yesterday and gave record breaking collection of three hundred dollars. Twenty-five hundred heard him again last night. Hundreds turned away. Twenty-five confessions. Total one hundred fifty-four in two weeks. This conservative town of three colleges is being stirred from the bottom. Yeuell preached the gospel, yet all preachers of town attended. Collections paying all expenses. A guarantee of one thousand untouched. Robert Matthews fine singer and chorister.—A. L. Chapman.

Sioux City, Iowa, Oct. 6.—Clarence Mitchell and Ernest Billby here. Fourteen squares out in aristocratic portion yet stirring entire city. This is our first big effort for prominence and these cultured evangelists are leading us into assured victory. Fifteen additions today; thirty-one to date. Mitchell addressed the largest women's meeting in our history. We are rejoicing.

J. K. Ballou, Minister.

Springfield, Mo., Oct. 6.—Three hundred and forty-five converts the last week. Ending Saturday. One hundred and fifty-one yesterday. one hundred at last invitation. Closing reception in the three Christian churches tonight.

F. L. Moffett,
F. F. Walters,
N. M. Ragland, Pastors.
Chas. Reign Scoville,
Evangelist.

FLORIDA

Tampa—The church here received four new members during September. This number gives the excellent total of 30 additions since W. H. Coleman began his pastorate here March 10.

ILLINOIS

Clinton—A revival meeting is being held by this church in a large tabernacle which is filled nightly by great audiences. J. W. Reynolds, pastor, reports 40 additions previous to Oct. 5. John W. Marshall and Edward O. Beyer are the evangelists.

Toledo—In the meeting in which Wm. A. Ward is facing hard conditions, there had been 23 additions Oct. 5 with the services to continue over Sunday.

Du Quoin—The Main Street Church is very hopeful of an excellent year's work. George W. Wise, who recently began his labors as pastor, baptized a young lady, a high school student, in the prayer meeting service last week.

Rock Falls—C. F. Ladd in new plans for the work of the church expects to begin street meetings this week in this city. There was more addition to the church Sept. 29.

INDIANA

Indianapolis—Clay Trusty preaches for the Borgersville and Bluff Creek churches. A recent meeting with the former congregation brought 40 additions to the church, 36 of these by confession. A revival at Bluff Creek with home forces resulted in 18 additions in 13 nights; 14 were by confession. Dur-

ing 15 days Mr. Trusty helped Frank Lawson, pastor at Brooklyn, in services in which there were 26 accessions, 22 by confession. The last meeting ended in order that Mr. Trusty might continue his course in Butler College.

KANSAS

Kansas City—The rally day attendance in the Sunday school of the North Side church on Sept. 29, was 903. In the church services there were 3 additions. James S. Myers is the popular pastor.

MINN—

Minneapolis—Since the last report there have been nine additions to the forces of the Portland Avenue Church. Perry J. Rice is the minister.

OKLAHOMA

Edmond—In two fine services Sept. 29 R. E. Rosenstein received eight additions by letter, including three members of the pastor's family. The Sunday school had 150 in attendance.

INDIANAPOLIS AND VICINITY.

H. O. Pritchard, who for about four years has been pastor at Shelbyville, has received, and will probably accept,

a call to Bethany, Nebraska. The work at Shelbyville has grown greatly under the efficient leadership of Bro. Pritchard and we expect Bethany and Cotner University to be benefited much by this worthy leader.

C. E. Underwood, pastor of the Fourth Congregation, Indianapolis, has resigned and entered Yale Divinity School. W. H. Smith, a Hiram-Yale graduate, has become pastor of this enterprising congregation and the work begins auspiciously.

\$25,000 needed to provide for the care and education of the children of our missionaries in America while their parents remain on the foreign field.

The G. L. Wharton Memorial Home

and Scholarship is to be founded at Hiram, Ohio, under the direction of the Foreign Christian Missionary Society. Other missionary societies have such homes. An imperative need. Put your money into a permanent investment in aid of missions and in the care and education of worthy children. Individuals, churches, Sunday schools, and societies are asked to help.

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Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century.

For Sale—A typewriter of standard make in excellent condition. A bargain. Price \$30, not prepaid. Address "L," care of Christian Century.

FOR SALE—Eighty-four black walnut, circular, richly paneled pews for sale. Hair upholstered; seating capacity 800. Extraordinary bargain. Address City Pastor.

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Why not let us send you our furniture catalogue? We can sell you goods at a saving of 25-33 per cent. Address The Christian Century, Dept. D. R.

Our catalogue is sent free. We can save you money on any merchandise you may want to buy. Albaugh Bros., Dover & Co., Marshall Blvd., Chicago.

WANTED—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$800 and \$1,000, due one and two years. 6 per cent interest. Abstract to date. Trust company trustee. Address Y, Christian Century.

Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century.

lously. They will soon erect a commodious building on a new site.

The Christian Brotherhood of the Greenfield congregation will be addressed Oct. 8 by Henry L. Herod, pastor of the Second Congregation, Indianapolis. His subject will be "The Race Problem."

The new building at Tipton will be dedicated in October.

I. N. Grisso of Plainfield, assisted by Orla Jordan as singer, is in a good meeting at Trafalgar, Johnson county.

The congregation at Bluff Creek, Johnson county, will have a "Home Coming" Oct. 9. It will be an all day meeting and V. W. Blair, a former pastor, will make the evening address.

The district conventions throughout the state, show a good, steady growth in all departments. The state officers are planning to follow the institute plan in future conventions and ultimately merge the district conventions in to those of the different counties as fast as the counties are well organized. This is an excellent plan and will strengthen the work materially. A Hancock county organization was arranged Saturday, Sept. 28, at Greenfield. Marion county is now well organized and the other counties of the seventh district soon will be.

R. A. Smith, pastor of the Hillside Congregation, Indianapolis, has resigned because of ill health. Charles M. Fillmore has been called to the pastorate and a reception was given him Tuesday evening, Oct. 1.

O. W. McGaughey, the pastor, assisted by Fred Warner of Danville, has just begun a fine meeting at Pittsboro. The house will not hold the people who attend.

The Brooks brothers, assisted by the Netz sisters and others, are in a meeting at Tipton. There have been about sixty additions to date.

The work at Pendleton, under the ministry of Frank E. Janes, is in a prosperous condition. Wilson and Lint have just closed a successful meeting with this aggressive congregation which, though young, may well put to shame some of our older groups of workers.

North Park Church, Indianapolis, expects its pastor, Austin Hunter, who has made himself useful during his vacation by holding evangelistic meetings in the west, to fill his pulpit Oct. 6.

The Increase Sunday School Campaign of the Indianapolis Christian Sunday Schools commenced with a fine institute, having Pearce, Moninger and other capable specialists as instructors. There was a rally at Tomlinson Hall, in which the large auditorium was filled with enthusiastic workers. More than 400, in the Indianapolis schools alone, will take the special Teacher's Training and Bible Study course.

THE SUNDAY SCHOOL LESSON. (Continued from page 886.)

to learn. How often has the church been shamed by the broken treaties of those who bear her name? When did the crusaders ever hesitate to break a truce on the approach of reinforcements? When has not a Christian monarch found means of evading the terms of agreement with "infidels" or "heathen?" What has been the history of American treatment of the Indian and the Chinese but that of broken faith and unbrother-

liness? Well may our children learn the lesson of fidelity to promises taught by the story of Israel's faithful observance of the promise to a poor harlot of ancient Jericho.

Literature—Kent, Beginnings of Hebrew History, p. 262 f; Kittel, History of the Hebrews, vol. 1, p. 263 f; Stanley, Lectures on the History of the Jewish Church, vol. 1, arts. "Joshua," and "Jericho" in Hastings' Bible Dictionary. Biblical World for September, pp. 219-221.

Daily Readings.

Monday—Josh. 5:10-15, Joshua's vision of Jericho. **Tuesday**—Josh. 6:1-8, The Capture of Jericho. **Wednesday**—Josh. 6:9-20, The Capture of Jericho. **Thursday**—2 Chron. 20:14-24, Singing and Victory. **Friday**—Deut. 7:1-11, Punishment of Idolatry. **Saturday**—2 Cor. 10:1-6, Mighty Through God. **Sunday**—Isaiah 25, "Wonderful Things."

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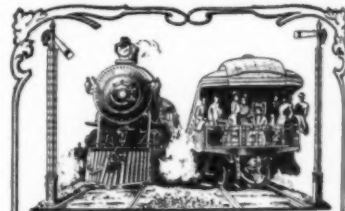
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THE C. W. B. M. REPORTS.

The briefest summary of the work of the Christian Woman's Board of Missions shows these excellent results for the year: Total number of workers in all lands 453, a gain of 90; the aim of 50,000 women enrolled as members reached and passed, total receipts \$281,637.54; Centennial fund \$61,035.28. This is a total gain over any previous year of \$75,084.42.

These are returns of which our women may well be proud and we give them our heartiest congratulations.

MODERN JERICHO.

(Continued from page 885.)

tourist season. It is well to bring one's own help, as the cooks and waiters are indifferent. It is the custom of the dragoman to take along his own service from Jerusalem. In the hotel yard at night the men and children of the town will probably gather and insist on entertaining the travelers with songs and dances which leave much to be desired. The reputation of the place for honesty is not high, and the appearance of the squalid, lazy looking people proclaims the fact that they inherit all the vices and none of the virtues of their ancestors.

In a Minor Key.

Little Willie—"O Mr. Henpeckke, won't you play something on the violin?"

Mr. Henpeckke—"Why, really, I would if I knew how."

Little Willie—"Oh, I guess you know how. My pop says you play second fiddle to Mrs. Henpeckke."—Philadelphia Record.

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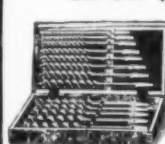
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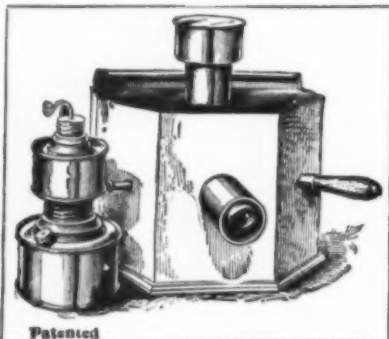
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